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EUROPEAN TALES FROM THE UPPER THOMPSON INDIANS.

BY JAMES TEIT.

I. STORY OF SPIOLA.¹

THERE was a white man who had a wife and daughter. The wife died, and he married another woman, who also bore him a daughter. The step-mother was always angry with her step-daughter, and accused her of being lazy. One day in the winter-time, when there was much snow on the ground, she told her to go and pick berries. The girl knew that no berries could be found at that season; but she was so hurt by the nagging of her step-mother, that she said she would go. She put some food in her basket and wandered off, saying to herself, "I will continue wandering around until I die." After a time she saw the smoke of a lodge, which she approached and entered. Four young men lived there, who were her relatives, but she did not know it. They gave her food to eat, and asked her why she travelled in the snow. She answered that she had a bad step-mother, who always scolded her, and had sent her out to pick berries in the snow. They gave her a snow-shovel, or scraper of some kind, and told her to go up on the roof of the house and dig away the snow. When she had removed the snow from the roof of the house, she saw that it was covered with earth, in which grew many strawberries of large size. The men passed up her basket, and she soon filled it with the finest strawberries. When she had come down and was about to leave, the men said, "What shall we do for our sister?" She answered, "If by any means you can help me, I shall be glad. I am very poor, and have only rags to wear." Now, the youngest brother told her to spit; and when she spat, the spittle became a nugget of gold. The next brother made shoes for her

¹ The meaning of the word is unknown. The story is also called "Who spits Gold," "The woman who spat Gold," "The Woman who picked Strawberries in the Winter-Time," "The Woman who was said to have had a Cat for a Child." However, the common name for the story is "Spiōla" or "Piōla."—J. T.

See Johannes Bolte and Georg Polivka, *Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm*, vol. i, p. 99.—F. B.

of very fine material, which fitted her perfectly, and would never wear out. The third brother made a dress for her in the same way. The eldest brother said, "I will make a robe for her which will always look well and new, and will never wear out."¹ As the brothers in succession made their awards, each article in turn appeared on her person, while her old clothes disappeared. She returned home with the basketful of strawberries, and delivered them to her step-mother, who was much surprised. She noticed that the clothes of the girl were all changed and of very fine material, and that she had the power of spitting gold, which she would gather up and put in a sack. This made her angry.

She said to her own daughter, "You see what your elder sister has brought us. She managed to find some berries. Go and get some too." She told her secretly to follow the tracks of her sister. She would then be sure of reaching the same place, and learn how she had obtained the strawberries, the fine clothes, and the power of spitting gold. The girl took her basket and departed. When she arrived at the house of the four brothers, they gave her food to eat, and asked her why she was travelling at that time of year. She answered, "My mother ordered me to go and gather strawberries, although it is winter-time and no berries are to be found. However, my sister found some, and my mother said I could get some at the same place." The men directed her as they had her sister; and after removing the snow from the roof, she found strawberries growing profusely underneath. When she had filled her basket and was about to return, the brothers said, "What shall we do for our sister?" The youngest man asked her to spit, but she felt insulted at the request. She was vain and haughty. She thought they were fooling her. They intended to help her, but became disgusted on account of her vanity, and decided to give her nothing good. At last she spat, and the spittle turned into a toe-nail and smelled like toe-nails. The other brothers refused to help her in any way. She returned with the strawberries, and gave them to her mother. The latter noticed that she had no new clothes, and felt disappointed. She asked her to spit, but instead of gold she spat a bad-smelling toe-nail. She told her not to spit again.

One day the chief's son was passing, and saw the elder girl busy washing clothes. He liked her looks and her dress. His father, whom he told of his admiration for the girl, encouraged him to visit her and make her acquaintance. He said, "You may change your mind when you see her again." The young man visited the girl and held some conversation with her, during which she coughed and spat on the ground several times. He returned and told his father that the girl he fancied could spit gold nuggets. His father would not believe it,

¹ Some say the third brother "made leggings" and "dress" for her; and the eldest brother, a "robe" and a "handkerchief for the head or neck."

and went to see for himself. During his conversation with her, she spat repeatedly, and picked up the gold nuggets and put them in a sack she carried. He asked her to spit again. He picked up the spittle and satisfied himself that it was really gold. Then he advised his son to marry her, saying, "She is a valuable woman, she is worth many."

Now, it was reported that the chief's son was to marry the girl who could spit gold. All the white people came to the great wedding. At the end of the wedding feast the bride spat out much gold, so the wedding guests carried away some to their homes. Thus the bride provided them all with presents, and became renowned, and well liked by all.

In due time She-who-spat-Gold became pregnant. When she was about to be delivered, her husband was called away to an important meeting in a distant place, from which he could not return for a month. The chieftainess asked her husband to request his mother to attend her when her time came, as she had no faith in her step-mother, who might use the opportunity to do her harm. Her husband, however, assuaged her misgivings, and insisted that her step-mother, who was an expert midwife, and her half-sister, should assist her.

When¹ she was about to give birth, her step-mother made a hole in the floor, placed the young woman over it, and, when the child was born, she cut the navel-string and let the infant fall through the hole. Then she put a cat in its place; and when the mother sat up and asked for her child, the step-mother put the cat in her arms. The woman said, "It is strange that I should give birth to a cat!" The step-mother said, "Odd people have odd children." The young woman reared the cat as if it were her own child.

Her husband was disappointed when he returned, but said nothing. Again the woman became pregnant, and again her husband was called away about the time of her delivery. She was again attended by her step-mother, who dropped the child through a hole in the floor. This time she gave the woman a snake, telling her that she had given birth to it. She added, "How strange are the children to which you give birth!" On the return of the husband, the step-mother told him that he ought to kill his wife, because she was giving birth to cats and snakes. She told him that he ought to marry her own daughter, who was a good woman, and would give birth to proper children. The chief and all the people held a meeting, and decided that his wife should be killed. They bound her with iron, took her in a canoe to the middle of the lake, and cast her overboard.

Now, the four brothers knew what was happening, and were there

¹ The following incidents belong to the group of stories "De drei Vügelkens" (Bolte and Polívka, *l. c.*, vol. ii, p. 380). Here belongs also the incident of the speaking bird.—F. B.

under the water to intercept her, and prevent her from drowning. They untied her, and after telling her that her real children were alive, and that things would come well in the end, they transformed her into a goose, and she swam about on the lake. The chief's son did not like his new wife, because she was disgusting and smelled nasty.

Now, She-who-spat-Gold had a favorite dog called "Spiólá," which she had not seen since the time of the birth of her first child. He lived or slept underneath the house; and when the step-mother dropped the baby through the hole, he had taken charge of it. He licked off the blood, got some white cloth to make a bed for it and to cover it. He had gone to town and got milk to feed it. Later he gathered other kinds of food and fed it, thus rearing the boy successfully. He had done the same with the younger boy. When the boys were large enough to run about, they came out of their house, and often played near the lake, watching the goose, which frequently approached them, crying. Spiólá had to go on trips to gather food, and always warned them not to go too far away during his absence, or let any one see them.

One day, however, the old step-mother noticed them, and tried to capture them; but they disappeared in a small hole under the house, and blocked it with a stone from the inside. She made up her mind to poison them. She scattered some fine food, which the children ate and then died. When Spiólá came home, he missed the boys. After a while he took their scent, found them, and carried their bodies into his house.

As¹ he could not resuscitate them, he started off to the Sun to seek help. He ran continually day and night, for Sun lived a long way off. On the way he passed an old horse, who asked him where he was going. He answered, "To the Sun," but did not stop or look around. The horse shouted, "Ask the Sun why I am growing old!"

At another place he passed an apple-tree, which in like manner addressed him, and called on him to ask Sun what made it dry up and its wood turn dead.

Again he passed a spring of water, which also called on him to ask the Sun why it was drying up. After running many days and nights, he came to the edge of the earth. There he saw a stretch of water, and on the other side the house of the Sun. He jumped into the water and swam across. He was almost exhausted before he reached the opposite shore, and his body was reduced to almost nothing but bones, owing to his arduous journey.

When he arrived at the Sun's house, an old woman, the mother of the Sun, met him, and asked him why he had come there. She said, "No one comes to see us unless he is in great trouble and requires

¹ See Bolte and Polívka, vol. i, pp. 282 *et seq.* The following part of the story belongs to the cycle of the youth who goes to get three golden hairs of the demon.—F. B.

help and wisdom." Spióla told her that his two foster-children were dead, and he had come to ask help, so that they might be restored. He told her all that had happened. She fed him, and he immediately began to gain strength on the good food used by the Sun people.

The old woman advised him what to do. He must watch the Sun when he spat. He would spit twice, — the first time for the elder boy, and the second time for the younger one. Spióla must carefully gather up the spittle, and keep the one apart from the other. The questions he wished to ask in behalf of the people he had passed on the road, she would ask the Sun herself, and Spióla would hear the answers.

The Sun spoke of the dead children, and spat twice on the ground. Spióla gathered up the spittle carefully, and wrapped each separately in thin bark. Sun said the children would become quite well if treated within four days; but after that it would be too late, for their bodies would begin to decompose.

Now, the old woman asked Sun the questions. She said, "A horse wants to know why he is growing old." Sun answered, "Because he is lazy. He feeds too much in one place. He is too lazy to search for good nutritious grass, and he is too lazy to go to water regularly. He will stand for days in one place rather than go any distance to get water." She said, "The apple-tree wants to know why it is drying up." Sun answered, "Because it is too lazy, and because it has a nail in its trunk. If it removes the nail, and loosens the ground around its roots and spreads them out to gather moisture, and prunes off the dead and useless wood, then it will retain its youth; but it is too lazy to do this." She said, "The little spring wants to know why it is drying up." Sun answered, "Because it is too lazy. If it removes all the dead twigs and leaves which choke it up, if it makes a clean channel for itself to run in, and drains the neighboring moist places into itself, it will always run and be healthy."

Spióla was in despair when he learned that he had to be back in four days to save the lives of the two children. It had taken him more than double that time to reach the abode of the Sun. The old woman consoled him, and told him he could reach home in time by taking another route. She said, "You will start early to-morrow morning, and follow the Sun on his journey. You must travel as fast as you can. The way he takes is a very straight and short course, and you may reach home in one day."

Spióla started the following morning, and, following the Sun's tracks, he arrived at home about nightfall. As he passed the small spring, the apple-tree, and the old horse, he informed them without stopping what the Sun had said.¹

Now, Spióla rubbed the spittle on the mouths of the children, and

¹ Some say they acted on the advice, and became healthy and lived a long time.

at once they returned to life. It was the same as if their breath had come back. When they became alive, each boy showed a luminous spot on the forehead: on the forehead of one shone a sun, and on that of the other a bright moon. Both were beautiful to behold.

Spióla told their mother the Goose that he was now going on another journey to see the wise Bird,¹ and she must warn her children of approaching danger. He told the boys, "When you hear the Goose on the lake calling loudly, you must go home at once and hide, for the people may see you and kill you again." Spióla ran with all swiftness to the house of the Bird who talked all languages, knew the future, and never told a lie. He dwelt on the top of a pinnacle of clear ice in a snowy region. Spióla rushed at the cliff, and just managed to climb to the top of the ice before his claws had worn off. He told the Bird what he had come for, and asked his help, for every one believed what he said. The Bird answered, "I know your need is great, and I pity you." Spióla put the Bird under his robe, and slid down the ice. He brought him to the children, and the Bird seemed to be very glad to see them.

The day after the Bird had arrived, the father of the boys heard talking underneath the house, and resolved to investigate its cause. Some of the voices were like those of children. He found the entrance to their abode, but was unable to throw down the stone which blocked it. Spióla removed the stone, and asked him to come in. He said, "The passage is too small. I cannot pass through." Spióla replied, "If you try, you will manage it." He squeezed through, and was surprised to find himself in a large room, well kept and clean, and full of many kinds of food. When he saw the Bird there, he knew something important was going to happen, for he never came excepting when required to settle a serious difficulty which the chief himself and people could not decide properly. When Spióla told all that had happened, the chief's son became exceedingly sorry that he had killed his first wife, and had believed her step-mother. He told his father what he had learned, and a meeting was called for a certain day to inquire into the truth of the matter. Meanwhile the chief gave orders that the toenail woman, or She-who-spits-Toe-Nails, should be kept a prisoner in her house with her mother. The doors and windows of the house were all battened and nailed up. Now, Spióla went to the lake, and called the Goose, whom he shook until her goose-skin fell off. She-who-spits-Gold was restored to her natural form. She and her sons, the wise Bird, and Spióla, all attended the meeting when the people were gathered. The Bird told the true story in all its details, and every one believed him. He praised Spióla for his courage in running to the

¹ It seems this bird was old and lived all alone. From his house he could hear and see everything. The narrator said perhaps the bird was a parrot, but he did not know.

house of the Sun for the breath of the children. The chief ordered the two women to be taken out and hanged publicly. This the people did. The chief's son took back his wife, and they lived thenceforth in a great house, which was richly ornamented with gold by his wife. He became chief after his father, and his son became chief after him.

2. STORY OF EIGHT-HEADS.¹

This story is a combination of many of the incidents in the tale of Snánaz and Seven-Heads² and that of the Grizzly Bear boy (Skeláuna). It contains no incidents not found in these. All the adventures occur in the underground world, into which the lad is lowered by his companions. Here he kills several monsters, who prey on the people on earth. At last he kills Eight-Heads and rescues the chief's daughters, who are hoisted up by his companions. Thinking they might kill him, he puts a stone in the basket. They cut the rope, and there is no way for him to get up. He finds Bald-Headed Eagle, who eventually takes him up on his back. He proves himself to be the savior of the chief's daughters by going through a number of tests, and exhibiting tokens, and obtains a large reward for the killing of Eight-Heads, which he proves by showing his eight tongues. The girls recognize the lad, and further prove that he is their deliverer. He marries them, and becomes a celebrated chief. The incidents narrated in the first part of the Shuswap story of Snánaz and Seven-Heads are not related.

3. STORY OF THE THREE BROTHERS AND THEIR DOG.³

There were three brothers who went travelling.⁴ The youngest was still a small boy, and the eldest carried him most of the time. They had a small dog that followed them. They met a horde of ants migrating from their hill. The elder brothers thought they would kill the ants; but the youngest brother advised them to desist, saying, "The ants are our friends, and will some day assist us." They travelled on, and came to a gray snake, which the brothers wanted to kill; but the youngest told them not to do so, as the gray snake was their friend. They met the striped snake, the garter snake, the bull snake,

¹ Compare also the following story of the three brothers and their dog, which contains another version of Eight-Heads. The story belongs to the group of tales of "John the Bear."—J. T.

See Bolte and Polívka, vol. ii, p. 297; F. Panzer, *Untersuchungen zur deutschen Heldensage*, vol. i.—F. B.

² See James A. Teit, "The Shuswap" (Publications of the Jesup North Pacific Expedition, vol. ii, pp. 705, 754-755). Leyden, E. J. Brill.

³ Compare the preceding story of Eight-Heads.—J. T.

See Bolte and Polívka, vol. i, p. 134; vol. ii, p. 21.—F. B.

⁴ The narrator had forgotten the previous history of the boys, the reason why they went travelling, and also their names.

and all other kinds of snakes, which the brothers wanted to kill. They desisted, however, at the request of the youngest one. Last of all, they met the rattlesnake. The elder brothers wanted to kill it; but the youngest told them to desist, as it was their friend, and some day would assist them.

Finally they came to a village of people who were in dread of a cannibal called Eight-Heads,¹ who lived near the top of a butte in the neighborhood. They told many tales of this ferocious monster. Near the butte was a tree which many people had tried to chop down. For a long distance around no other trees grew. As soon as any one began to chop the tree, Eight-Heads appeared and killed him. It was believed that, if the tree were killed, Eight-Heads also might die, or at least would leave the place. For this reason the chief offered a large reward to any one who would chop down the tree, and a still larger reward to any one who would kill Eight-Heads. The brothers said they would go and try. When near the tree, the youngest boy called on their friends the ants² and snakes to come to their assistance. The snakes encircled and entwined the tree, thus killing it. Eight-Heads appeared, and attacked the brothers; but the youngest drew a short sword, and cut off his heads one by one. As each head dropped, the little dog licked up the blood until the ground was dry. Thus he killed the heads and prevented them from joining the trunk. Eight-Heads had been decapitated before, but always came to life again, because the heads grew on to the body. The lads returned to town, and were paid the reward, after the chief had satisfied himself that both the tree and Eight-Heads were dead. He went to the hill and viewed the remains.

4. STORY OF BEAR-BOY; OR, JACK THE BEAR.³

A man's wife strayed away⁴ in the mountains or woods, and was met by a Grizzly Bear, who took her captive and made her his wife. He locked her up in his den, which was a cave in a cliff, and would not let

¹ Also called Four-Heads by some.

² The narrator had forgotten the rôle played by the ants. He said this was a long and very interesting story, but he had forgotten most of it. He was not even sure if he had related correctly any of the incidents given.

³ This tale (from two informants, an old man and a young man) is comparatively full, it seems, as it contains all the incidents in the Utámqt story of "Jack," also known as "The Wonderful Boy" and "Grizzly-Bear Boy" (see *Mythology of the Thompson Indians*, Publications of the Jesup North Pacific Expedition, vol. viii, pp. 292-294), and most of the incidents of the stories of Bear-Boy and Earth-Transformer. Compare also *Mythology of the Thompson Indians*, pp. 358-360, 380, and 390. Also known simply as "Jack," and "Jack the Traveller," and "Grizzly-Bear's Son."—J. T.

See note 1, p. 307.—F. B.

⁴ Some say she was digging roots.

her out. Her husband searched for her, but could not find her. There she was kept by the Bear for many years, and at no time was she allowed to go out. The cave had four doors, each of which consisted of a heavy boulder. These opened and shut automatically at the approach of the Bear.

After a year the woman bore a son,¹ who soon grew up to be a young man of extraordinary strength. He also was never allowed outside. His mother told him her story, and the boy promised that he would set her free. One day when the Bear came home, the boy attacked and killed him.² Then he donned his skin and approached one of the doors, which mistook him for the Grizzly Bear and let him out. It was about to close again on the approach of his mother, but he held it open by main strength until she had passed through. He carried the grizzly-bear skin with him; and whenever he put it on, he became a bear.

They travelled to his mother's home. It took her former husband some time to recognize her,³ and he was very glad to see her. He thought she had long been dead. He had turned very old, for time went faster in the outside world than in the Bear's den.

They discussed what they should do with their son, and agreed that they would make a priest of him. They sent him to school; but his schoolmates always abused him, making remarks about his size, fingers, and personal appearance. They also called him a bastard and Bear's son. At last he became angry at this treatment; and one day he donned his bear's skin, went to the school, and killed all the boys excepting three of the best ones, who begged for mercy and were spared. They said they would be his servants and do whatever he told them.

Bear-Boy, or Jack, went home and told his parents that he intended to travel all over the country, but before leaving he would procure sufficient food for the years of his absence. For four days he went looking for work. He had taken his father along. Whenever they came to a house, Jack hid himself, and only the old man applied for work. The white people laughed at the idea that the old man should be able to clear the large trees that were on their land. At last they showed the old man the fields that had to be cleared, and named the amount they would pay, and said he might try it if he wished. Jack had a huge axe made by a blacksmith, and with this he chopped down all the trees in one day. The old man went for his pay, but the owners would not believe that he had cut all the timber until they went and looked. They were surprised, and asked him to put up a log-fence

¹ Some say she was pregnant when taken away.

² The narrator said he had forgotten exactly how he killed him. He had heard more than one version.

³ The narrator said there was some mark by which he recognized her, but he had forgotten. He thought it was a mark of some kind on her face.

around the entire clearing. This Jack also finished in a single day. Then they asked him to pile and fire all the trees and brush, and to pull out the stumps. These two tasks Jack accomplished on the third and fourth days. The proceeds of these four days' work were ample to maintain his parents in food and other necessities for several years.

Jack joined his three companions, who were very strong men, and half bears.¹ When they put on their skins, all were exceedingly strong and fierce.² They came to a place where white people lived, who wanted a large tract of land smoothed and levelled. It was all humps and hollows. The four strong men accomplished this in one day, earning a large sum of money. Then they went to another place, where some whites wanted a large tract of land cleared of stones. This they also accomplished in one day, earning much money. They went to another place where a large tract of land required ploughing, and to a fourth place where sowing and harrowing were required. There they earned large sums of money in like manner.

They went on and came to a log-cabin, which appeared to be inhabited, for everything was neat and clean inside, and cooking had been done there lately.³ Pots and pans and food in abundance were there, also a bed and chair and a gun. They thought they would stay there for a time, as everything looked comfortable. They saw no one around, but thought the owner of the cabin would appear later. Jack said they would hunt next day and leave one man behind to cook. The youngest one staid at home. While he was cooking, a small and very ugly man⁴ suddenly appeared in the cabin and ordered him out, saying that the place belonged to him, and that he would kill him if he did not leave. A quarrel ensued, in which, after a long encounter, the stranger thrashed his antagonist severely and then left. When the others returned from hunting, they found their friend in bed, and nothing cooked. He would not answer their queries as to why he acted thus. Jack cooked, and they all ate.

On the following day the next youngest staid behind to cook, and the same thing happened. Then the eldest one remained at home, and on the fourth day Jack himself. Jack fought with the mysterious stranger, and hurt him so badly that he ran away, leaving a trail of

¹ The narrator had forgotten their exact names, but one was named because he had power over earth and could remove it with the greatest ease. In the same way another could remove stones, and the third had power over trees and wood.

² From here the story is very similar to that of Earth-Transformer.

³ Some say an inviting meal was cooked and ready to be eaten. The man who owned the house was a cannibal, who used it as a trap for people who were hungry or tired. If they ate of the meal or rested in the bed, and fell asleep, the cannibal killed them and carried them off to his home underground. The house was near the trail. Jack threw out the contents of the dishes.

⁴ Some say he had a long beard and long nails, others say he was of a dark or black color.

blood. Jack cooked, and had everything ready for his companions when they came home.

On the next day they followed the tracks of the wounded man, and found that they led to a covered hole in the ground. They discovered a rope leading down. They shook the rope. At once a small bell rang, and the rope moved rapidly, bringing up a basket,¹ which stopped just below the entrance to the hole. Jack proposed that they should all go down; but his companions were afraid, and said they would stay above and watch until he returned. If anything went wrong, they would haul him up. Jack entered the basket, which immediately descended. On reaching the bottom, it stopped, and Jack stepped out. Here he saw blood, and knew it must be from the wounded man. He followed the tracks, and came to a house, which he entered. Here he was accosted by a man, who was lying near a small fire, and appeared to be sick. When Jack's eyes became accustomed to the darkness, he noticed that the man was very ugly and black, and had a big wound in his side. He was covered with soot. The man arose and ordered Jack out. The two quarrelled and fought; but Jack ran him through with an iron spear² which he carried, and killed him.

When Jack looked around, he discovered an iron door which led into another room. He forced it open with his iron spear. Inside he found four boxes full of valuables. One contained gold coin, another silver coin, another bank-notes, and another copper coin. In another place he found a barrel,³ which contained ornaments of jewelry and gold, silver, and precious stones. The jewelry and money had belonged to the victims whom the cannibal had killed. The bones of these people were scattered about in the outer chamber. Jack found another door leading into a third chamber. He burst it open and discovered three beautiful girls, who were overpowered with joy to see him. They said they were daughters of a chief, and had been held captive for several years. They called him their husband, and thanked him for liberating them. They took off their rings, which had their names inside, and gave them to him as tokens that they were his wives. They also said he might need the rings if misfortune should befall him. They carried the money and jewelry to the entrance. Jack put one of the women in the basket, shook the rope, and she was hauled up. His friends were surprised to see a woman appear instead of Jack. They learned that two more women were to come up. When the last one had been pulled up, the three men thought, "There is one for each of us. If Jack comes up, there will not be enough women for all." When the basket had gone down again, Jack filled it with money and jewelry. The bell rang, and the basket began to ascend. When half way up,

¹ Some say a golden bucket.

² Some say a spear tipped with iron, others say a staff.

³ Some say a box or trunk.

they cut the rope, and basket and all fell down to the bottom. They thought they had killed Jack, and were sorry; but the desire to have the women was too great a temptation.

They went to the nearest town, where the chief recognized his daughters. The three Bear men claimed the girls as their wives, saying they had liberated them from a cannibal who lived in the underground world; but, as the women declared that they were not their true liberators, the chief refused to give up his daughters. He said if the real liberator did not come and claim the women within a year, then he would marry them to the three.

Jack could find no way of escape, and travelled about in the underground world until he came to a lake, where he saw a Crane,¹ who was very poor, because he could not eat properly, owing to a bone which stuck in his throat, and which he could not remove. Jack removed it for him. Then he told Crane of his plight, and the latter promised to help him in reward for what he had done. Crane told him where to find animals and fish, and Jack went hunting and fishing every day. He fed Crane abundantly, and the latter began to get fat. After he had regained his strength, he told him he would try to fly up and out of the hole. He said, "I will test myself by flying with a load."² Jack gave him a load of paper money, with which he managed to reach the top. When he was stronger, he gave him a heavier load, and thus in time he sent all the money and jewelry to the top. Now Crane was very strong, and thought he would try to take up Jack. He told Jack to fill four hoofs with meat, so that, if he became exhausted in the flight, he could be strengthened by food. Jack did as directed, and fed Crane when he became exhausted. When Crane approached the top, the meat was finished, and he began to sink down. Then Jack cut off some of his own flesh and fed it to Crane, who was thus enabled to reach the top. Jack jumped off and thanked Crane, who now returned.

He went to town and bought materials and hired men to build a house. He built it on a lot which he bought within sight of the chief's house. The women recognized him from their window, and told their father, who sent for him. Jack showed the rings and proved that he was the deliverer of the women, who became his wives. He met his companions, and gave them most of the money. To one he gave the copper, to one the silver, and to one the bills. He gave the jewelry to his wives. The gold he kept for himself. Now he bought a horse and buggy, and drove home to his parents' house with his wives. There he built a fine new house, and lived thenceforth with his wives and parents. He had many children and was wealthy.

¹ Some say Bald-Headed Eagle.

² Some say he tried a stone first, and flew across the lake. At Crane's request, Jack placed a flat stone on his back. It was nearly too much for Crane, who was still weak.

5-II. STORIES OF JACK.

The narrator stated that although stories of Jack were rather common, he did not know them well. Certain persons knew them and related them. Some people knew certain stories better than others, and the ones they knew best they generally told and were asked to tell. Two men might have a number or even most of their stories in common, and would relate them nearly alike; but each would have certain stories he knew more fully than the other, and a few stories the other did not know. Some men and women had knowledge of a great many stories, many of which they could relate very fully, while other individuals could hardly tell a single story quite fully. Some new stories were introduced by men from time to time; and some old stories once common would go out of vogue, and lingered only in the memory of a very few. No doubt, a number of stories have been lost, and others have been changed by people relating them, who did not know them well, and who did not have a large knowledge of stories, so that they could differentiate between details of stories that were somewhat alike. Thus incidents belonging to one story were attached to another, and different versions arose. The stories of Jack (or John) have been told in the tribe at least for sixty or seventy years; how much longer is difficult to say. Some people considered them to be white man's stories, although they could not state how they came to be told by the Indians. Others considered that Jack (the hero of these stories) was an Indian who travelled to the country of the whites; and therefore the scenes of most incidents occurred in the white people's country, or on the borders thereof. Some people claimed there were several Jacks: such as Jack the trickster, as in the story of Jack that fooled the priests; and Jack the hero, who went abroad; and probably others. One of these Jacks was also a grizzly bear. Some of the Jack stories were told at great length. He narrated some incidents of the trickster stories, the only one he knew, but he said there were many others that he had heard but forgotten.

5. *Jack and the Priest.*¹

Jack was travelling along a hillside, and saw a priest coming up a trail. The priest was dressed in black, and was riding a horse.² He was holding a book, probably the Bible, which he was reading. Jack thought, "I will fool him and get his horse." He ran ahead to where the priest would pass. There was a large boulder there on a very steep part of the hillside, immediately below the trail.³ Jack put his back against it, and pretended to be holding it back. He pretended to be greatly fatigued by the effort. The priest noticed him, and asked him what he was doing. He said, "Come here quickly and help me! I am almost overcome. I noticed this boulder was about to roll, so

¹ Nos. 5 and 6 were related by one informant.—J. T.

This tale is of particular interest, since it belongs to the characteristic Spanish-American and American negro rabbit cycle. See Franz Boas, "Notes on Mexican Folk-Lore" (this Journal, vol. xxv, p. 250, note 5).—F. B.

² Some say a black mare, others say a mule.

³ Some say near a bridge.

I ran here to hold it. If it rolls down the side-hill, it will kill the people below."¹ There were many people working in a hay-field directly below. The priest jumped off his horse, and ran to his assistance. Jack told him to push hard against it with his back. He said, "You can hold it for a while. I am very tired. I will take your horse and run up the hill quickly to a place I know, where there is a block of wood. I will bring it back, and then we can block up the boulder so that it will not roll." The priest assented, and Jack rode up the hill at a fast pace. When he was out of sight, he headed the horse to a town near by. There he saw a race going on, and at once entered for it. He won the race and a considerable amount of money. The people said, "That horse looks just like the priest's horse; but it cannot be the same, for the priest's horse is no racer." They offered to buy the horse, and Jack sold it at a high price. Then he went on to the next town, and gambled with the money. He had a good time. Meanwhile the priest began to sweat and tremble, holding the boulder. He thought he felt it move when he slackened his exertions. At last he became thoroughly exhausted, ran to the side, and lay down. He found the boulder was quite stable. He had no horse, and walked back to town, which he reached very tired after midnight.²

6. *Jack and the Hat.*³

Jack was passing along a road near a village. He saw a man ⁴ coming who was wearing a very fine hat. Jack's hat was very old and shabby. He thought, "I will get that hat." He defecated on the road, and covered his excrement with his own hat. He pretended to hold the hat down. The man asked him what he was doing. He said, "I caught a pretty bird on the road, and am holding my hat over it so that it may not escape. The bird is worth money. If you will hold it down for a short time, and loan me your hat, I will run to the nearest store and get a cage to put the bird in. We will share the value of the bird. Do not lift the hat to look at the bird, for it might get away." The stranger agreed, and Jack ran off wearing the stranger's hat. When he came to the store, he sold the hat, getting a new hat and some money for it. The stranger at last got tired holding down the supposed bird, and, lifting the hat, saw nothing but excrement underneath.

¹ Some say "it would spoil or block the road."

² Some say the priest called for help. Coyote (or some one else) came along, and asked him what he was doing. The priest told him, and asked him to hasten and help him. Coyote said, "You fool! that stone does not move."

³ I have heard versions of this story in Europe.

⁴ Some say he was a policeman, others that he was a chief.

7. *Jack and the Church.*¹

Jack was travelling along, and came to a fine church which the priests had just finished. He defecated near it, and then went away. The priests and the frequenters of the church were very much annoyed at the evil smell. They discovered the source of the smell, but knew not how to get rid of it. They all held a meeting, and discussed what they should do about it. They proposed to move the church to beyond the reach of the smell; but, as this entailed much money and labor, they offered a reward to any one who would enlighten them as to the best thing to do. Jack attended and claimed the reward, telling them that the proper and easiest way was to move the excrement, and not the church. Having done this, and there being no more smell, he was paid the reward.

8. *Jack and the Pot.*²

Jack travelled along, and came to a house belonging to a woman who did washing. He was very hungry, and said he would fetch water and split wood for her if she would feed him. She fed him, and he staid with her for a considerable time. One day the washerwoman sent him to the village store to procure an iron pot. On the way back he set down the pot, saying, "Let us have a race! You have four legs, and ought to be able to run fast." He started to run fast, and ran some distance before he noticed that the pot was not near him. When he looked back, he saw the pot where he had left it. He thought, "Perhaps it is because it has four legs that it cannot run." He returned, and broke off one leg. "Now we will race," he said. On looking around, he saw the pot still there. He thought, "Because it has three legs it cannot run." Thus he broke off one leg after another, but the pot still did not run. Then he broke it up, saying, "Of what use can a thing with legs be if it cannot walk or run?" On reaching home, the woman asked him where the pot was, and he told her how he had broken it. He said, "It was of no use. It had legs and could not run."

9. *Jack and the Fat, or Lard.*

Some time afterwards the washerwoman sent him to the village store for a tin of lard. On the way back he saw a clay puddle, which had dried up, and was full of cracks. He said, "O my friend! you

¹ This tale is known to some of the Indians, but was not related by the man who told the preceding two. I do not remember from whom I heard it first. I have heard it lately among whites in British Columbia, I think French, but do not remember exactly.

² Compare for this and the following tale the Shuswap story of Snánaz (The Shuswap, Publications of the Jesup North Pacific Expedition, vol. ii, pp. 753 and 754). Stories 8 and 9 were related by one informant.—J. T.

See "Der gescheite Hans" (Bolte and Polívka, vol. i, p. 315).—F. B.

must be sore having all those cracks!" He emptied out the lard, and smeared the cracks until all the lard was gone. On returning home, the woman asked him where the lard was. He told her he had come on a man who had cracked feet, and had used the lard for smearing them.¹

10. *Story of Jack the Thief.*²

Jack and his two brothers set out to travel.³ They came to a white man's town where many people dwelt. The chief asked them what they wanted, and they said they were looking for work. He asked them what they desired to work at. One said he was a carpenter, and would do that kind of work; the other brother said he was a blacksmith, and would work at that trade. Jack said he would not work at all. The chief asked him what he would do, then, and he answered that he would steal. The chief said he could not stay there if he was a thief, and drove him out of town. Jack went on to another town, where he was summoned before the chief, who asked him what he wanted there. Jack said, "I want only one thing, and that is to steal. I do not work, I only steal." The chief said, "I am glad you are a thief. I can employ you." He was an enemy of the chief whom Jack had first met. He told Jack, "I want you to go to him and steal his purse,⁴ which he keeps in his house guarded by soldiers." Jack took four bottles of whiskey, and visited the soldiers, who were glad to see him, for they had not seen anybody for some time and felt lonely. They all got drunk and fell asleep; so that Jack went into the house and stole the purse without difficulty. Jack returned to his master, who was delighted with his success. He said, "You are a good thief." Now he sent Jack to steal the ring belonging to the chief's wife. Jack went to the window of the room where the chief and his wife slept. He hid below the window, and pushed up a figure of a man that he had made, so that the chief should see it. The chief thought it was a robber looking in through the window. He took his gun and shot the figure which Jack let fall. The chief ran outside to finish off the robber;

¹ The narrator said he had heard two more incidents in the story of Jack the Trickster besides the above, but he had forgotten them. One was of Jack fooling a policeman; and the other, of Jack becoming a priest or acting as a priest.

² Compare later part of Butcætca and White Chief story (The Shuswap, Publications of the Jesup North Pacific Expedition, vol. ii, p. 735). The name Butcætca is undoubtedly Petit Jean of French-Canadian folk-lore.—J. T.

Compare "Der Meisterdieb" (Brüder Grimm, *Kinder- und Hausmärchen* [Göttingen, 1843], No. 192, p. 478); "Le Franc Voleur" (E. Cosquin, *Contes populaires de Lorraine*, vol. ii, pp. 271, 364).—F. B.

³ The narrator said he did not remember the beginning of the story, but thought that Jack could not get along with his father, because of his propensity for stealing, and playing tricks.

⁴ The narrator was not quite sure if it was a purse.

and his wife, who was afraid, ran into another room. Jack quickly entered a window (or door) at the opposite side of the house (or room), and stole the lady's gold ring, which was on the bedroom table. When Jack returned with the ring, his master was surprised at his success.¹

The chief learned of Jack's thefts, and sent soldiers to watch and catch him. He was captured while stealing in a house, and was ordered to be drowned. He was sewed up in a stout sack loaded with rocks, and four men were ordered to carry him to the middle of a bridge, and throw him into the river. They carried him suspended from a pole. When they reached the middle of the bridge, they put him down, and said to one another, "We will go to the saloon first, and have a drink, before we drown him." When they had gone, a man crossed the bridge driving a drove of hogs. Jack began to laugh inside the sack. The man asked him what he was laughing about. Jack said, "I feel so happy because I am going to the land of gold beneath the water." The man asked if he might go too, and Jack said he might. The man, at Jack's request, opened the sack and let Jack out. Jack told the man to get inside, and he would go for another sack for himself. After sewing the man in, Jack drove away the hogs. The four men came back, and, thinking Jack was still in the sack, they threw it into the river. Jack sold the pigs in town, and the chief heard about it. He wondered how Jack had come back to life, and ordered him brought before him. Jack told the chief he was very glad that he had been thrown into the water, for he had found a fine country below, and had driven the hogs up from there. He added, "They did not throw me exactly in the middle of the river, but a little to one side. Had I been thrown exactly in the middle, I should have driven up a herd of oxen with golden horns."² If you care to throw me exactly in the middle next time, I will go again." The chief said he would go himself, and drive up the golden-horned oxen. He ordered his men to sew him in a sack and throw him in mid-river. This they did, and the chief was drowned.³

¹ Here, the narrator stated, Jack was sent to steal something else from the chief, in which he was also successful, but he had forgotten what it was.

² Some say with golden horns and golden hoofs, others say with gold-tipped horns.

³ The narrator did not remember any more of this story. He thought there was some more. He thought that Jack was chosen chief in place of the late chief. Another informant stated that this story, when told fully, was very long. The story ends with the election of Jack as chief in place of the chief who was drowned. The people said, "It is well our chief is dead, he was too foolish. Jack is very smart, and we will elect him as our chief." Jack was given the chief's wealth and his wife, and acted wisely afterwards. He gave up thieving.

II. *Story of Jack and his Brother.*¹

Jack and his elder brother² lived with their parents, who had a cook. They were enormous eaters; and when food was put on the table, they rapidly ate it all up, so that their parents had not enough. As they grew, they ate more; and at meal-time, even when the table was loaded with food, their parents had only eaten a few mouthfuls before all the food was finished. Their parents made up their minds to get rid of them. They told the cook to provide them with a large lunch each, take them to a rough part of the mountains, and leave them. Jack read his parents' minds, and told his elder brother what was proposed. That day he went to a wise and friendly old woman³ who lived near by, and asked her for advice. She gave him a large reel of thread and told him what to do. Next morning the cook provided them with packs of food, and told them he would take them to hunt grouse. They followed him; and as they went, Jack unrolled the thread unobserved by the cook. When the thread was almost all unrolled, the cook halted in a wild spot, saying, "We will camp here for to-night. I am going over yonder to shoot some grouse, and will be back before dusk." As soon as he was out of sight, the lads followed the thread back to their home, and arrived there shortly after the cook, and just as their parents were going to eat. Having left their lunch in the mountains, they were very hungry, and ate up the supper almost before their parents had commenced. Their parents told the cook to take them farther away next time. Jack knew what they had arranged, and went to see the old woman again. She gave him a sack full of fine powder,⁴ which shone both by day and by night, but was brightest at night, and she told him what to do. On the following morning the cook said he would take them hunting. As they followed the cook, Jack sprinkled the phosphorescent dust along the way. When the sack was about empty, the cook said, "We will camp here. I will go to yonder brush and shoot rabbits. Stay here until I return."

¹ The narrators of this and the following story of Jack agreed that there were several Jacks; such as Jack the Bear, Jack the Thief, etc. One of them maintained that Jack of this story and Jack the Trickster were the same individual. The other claimed that this was not correct; but he believed there were three distinct persons of the name of Jack, each having a different rôle. Compare Utamqt story, *Mythology of the Thompson Indians*, pp. 291, 292; *Traditions of the Thompson River Indians*, pp. 93-94; *The Shuswap*, pp. 735, 736, 757. The narrator said some say that the brothers could change into bears or dogs; but he was uncertain as to this, and was not sure of the kind of animal they were said to change into.—J. T.

See Bolte and Políyka, vol. i, p. 124.—F. B.

² The narrator had forgotten the elder brother's name.

³ Some say she was their grandmother.

⁴ Indian name, *gotsgotsie'sEm*. Some say it was phosphorescent wood, or like the heads of matches. Others say it was like what star-dust might be, and sparkled like diamonds, or like moonlight on frozen snow.

As soon as he was out of sight, the boys ran back along the sprinkled trail. When they were about half way back in a rough piece of country, they ran into a very large flock of small birds,¹ and chased them hither and thither, trying to catch them. In this way they lost their trail. They searched for a long time, but could not find it. They wandered on, not knowing where they were going. They descended from the mountains, and came to a plain where they saw a butte with a very tall pine-tree growing on top. They went there. The elder brother tried to climb the tree, but he became dizzy and descended again. Then Jack went up, reached the top, and looked around. Far away he saw a column of smoke, and called to his brother to turn his face the way he pointed. Jack descended, and they travelled the way his brother was facing. At night they camped, and sat facing the same way, so that they might not go astray. The next day they reached a large underground lodge. They were almost famished. Their shoes and clothes were in tatters. They found an old woman within, who fed them and then hid them in the cellar within the house. She told them that her husband was a cannibal. The cannibal and his wife had two children of the same size as Jack and his brother. Being young cannibals, they sniffed around Jack and his brother, and, when they were in the cellar, continued to sniff about, so that their mother had to drive them away. Towards evening the cannibal approached the house, saying, "Nôm, nôm, nôm, where can I get some meat?" On entering, he told his wife that he smelled game within the house; and she, on being threatened with a thrashing, disclosed the fact that the boys were hidden in the cellar. Jack told his brother that he would influence the cannibal's mind, so that they might be spared. The cannibal pulled them out of the cellar, and was about to eat them. Then he hesitated, and began to look them over. He said, "They are too thin." He put them back into the cellar, and told his wife to feed them well and give them a good place to sleep, that they might get fat and tender quickly. The next day the woman made a bed for them. After they had been in the house for some time, the cannibal told his wife the boys were now fit to eat, and he would kill them in the morning. Jack knew his intention. He made the cannibal and his family sleep very soundly that night. The lads arose, and placed the cannibal's children in the bed in which they themselves had been, and put logs of rotten wood in the bed of the cannibal's children. They took the cannibal's magic staff of gold, four stones which, as he learned afterwards, were gold nuggets,² and the key of his door. When any one attempted to open the house-door except with the proper key, a bell would ring. In the morning, when the cannibal

¹ Some say grouse of some kind.

² The cannibal's children used to play with these. Jack afterwards sold them for much money.

awoke, he immediately went to the bed in which the boys used to sleep, and killed his own children, whom he mistook for the captive boys. When about to eat them, he noticed their fingers, and thus realized that he had killed his own children. He uncovered what seemed to be children in the other bed, and found the logs of rotten wood. The cannibal gave chase to Jack and his brother, who by this time were far away. When the lads saw that they would be overtaken, they hid themselves in the roots of a patch of tall grass. The cannibal, who had lost track of the boys, returned in another direction.¹ As soon as he was out of sight, the lads ran on. Then the cannibal found their tracks again. The boys had just reached a broad lake, when he hove in sight. Jack threw his staff down on the water, and they crossed it as on a bridge. When they reached the opposite shore, he lifted it up, and the cannibal could not cross. He shouted, "I will forgive you, I will not harm you, if you will only give me back my staff!" but Jack stuck the staff in the ground at the edge of the lake, and left the cannibal crying.

Not ² far from here they came to a large town of whites, where there was a chief and many soldiers, also many houses, stores, and farms. The cannibal used to prey on these people, who were much afraid of him. Here Jack and his brother separated, each getting work on a different farm.

Jack's brother became jealous of him, and sought to accomplish his death by putting him in danger. He told his master³ that Jack intended to steal the large bell belonging to the cannibal. Jack's master heard of this, and asked him if it were true, adding that his elder brother had said so. Jack said, "Very well. I will go and get the bell. You will all see it." The cannibal kept the bell on a wheeled vehicle alongside his house.⁴ It was very large.⁵ Jack went at night, and, crossing the lake by means of the staff, he soon reached the cannibal's house. He caused a deep sleep to fall on the cannibal, his wife, and the bell. This bell could hear a long ways off, and warned the cannibal of danger by ringing. Jack ran off with the bell, hauling it in a wagon. Just as he had reached the opposite side of the lake, the cannibal arrived at the shore. Jack drew in the staff, and stuck it in the ground. The cannibal begged for the staff, saying, "You may keep the bell, but give me back my staff, with which I cross water." Jack left him crying, and proceeded to town, where he displayed the bell to all the people.

¹ Some say he went back to the house, where he learned through some kind of telepathy where the lads actually were, and then gave chase again.

² See C.-Marius Barbeau, "Le Conte de Parle" (in "Contes populaires Canadiens," this Journal, vol. xxix, p. 70).—F. B.

³ Some say Jack's master.

⁴ Some say inside the house, and Jack entered the house with the key he had stolen.

⁵ Some say it was made of copper, or of gold, and shone like a star.

After this, Jack's brother circulated the story that Jack intended to steal the cannibal's light. His master asked him about it, and he said he would do it. He took with him three small sacks of salt. When he came to the cannibal's house, he looked down the smoke-hole. He saw the cannibal busy boiling a large kettle full of human flesh, which was now almost ready to be eaten. Jack emptied one sack full of salt into the kettle. The cannibal had a large spoon with which he was tasting the broth. When he took the next spoonful, he found the taste so agreeable that he forgot to eat any of the meat, and drank only of the soup. He said, "This must be delicious game I am boiling, to make the broth so nice." Jack wanted to make him go to drink, so that he could steal the light. He threw in the other sack of salt. The cannibal went to the creek to drink, but, instead of leaving the light, took it with him attached to his forehead. Jack ran down to the trail and hid. When the cannibal was returning, he suddenly jumped up, and threw the salt in the cannibal's face and on the light, so that neither of them could see. The cannibal was so much startled that he ran away, and in his hurry and blindness struck his toe on a tuft of grass and fell down heavily. The light rolled off his head. Jack seized it and ran off. This light could see a long ways off, and told the cannibal what it saw. It saw farthest at night. The cannibal could not follow Jack, because it was very dark and he had no proper light. Jack carried the light to town, and displayed it to the people.

Next Jack's brother told that Jack was going to bring in the cannibal himself. His master asked him regarding it, and he said he would do it. He went to the blacksmith and had a large trunk made of iron, with a lid which shut with a spring. When it was finished, Jack went into it and tried it with all his strength. He found the box was too weak. Therefore he ordered the blacksmith to re-enforce it with heavy iron bands. He placed the trunk on a wagon, to which he harnessed a fine team, and drove to the cannibal's house, crossing the lake on the magic staff. The cannibal came out and admired the team, wagon, and trunk. He did not recognize Jack, and thought he would kill the visitor and take his wagon, trunk, and team. The cannibal admired the trunk, which was polished and looked like steel. Jack opened the lid to show him the inside, which was decorated with carvings, pictures in colors, and looking-glasses. Jack proposed to sell the trunk to the cannibal, and asked him to go in and try it. The cannibal told Jack to go in first. Jack went in, lay down at full length, and claimed that it was very comfortable. The cannibal then went in, and Jack shut the lid on him. The cannibal struggled to free himself, and at times nearly capsized the trunk; but Jack drove him into town, where he stopped in the square. The chief and soldiers and all the

people flocked to see the cannibal who had been killing them. They lifted him off the wagon, and asked Jack to liberate him. Jack said if he liberated him, he would kill all the people, and proposed to them to light a fire, and to roast him to death in the trunk. Jack's brother asked him to open the trunk, but he would not consent. Jack's brother said, "There is no danger. See these hundreds of armed soldiers." Jack said, "It matters not, for neither arrows, nor bullets, nor knives, can penetrate him. He will kill everybody." His brother laughed. Jack said, "I will give you the key of the trunk, and you may open it in four hours from now." The whites wanted to have some fun with their enemy. When Jack had been gone four hours, and while he was sitting on the top of a distant hill overlooking the town, his brother opened the trunk. The cannibal, who was in a violent rage, killed every one of the people, including Jack's brother. There were none left. After this Jack travelled. Some say he turned foolish, and became Jack the Trickster.

12. STORY OF THE HORSE-RACER.¹

Once there was a lad who was the son of wealthy parents, and who kept race-horses. He spent all his time training his horses and racing them. He lost nearly all the races he ran, but nevertheless persisted in racing. Thus he gambled away all his parents' ranch, their house, their cattle, sheep, and pigs, etc., and at last all his horses and his clothes, and even his parents themselves, and his brothers and sisters. He then left the country and travelled east. Naked and famished, he reached the house of an old woman,² who treated him kindly, fed and clothed him, and gave him advice as to his future and how to act. After resting there for some time, he continued, on her advice, to travel east, and came to the house of a wealthy man, who had a ranch and lived all alone, and who employed him. When he had been there some little time, his master told him he would give him a horse and send him on an errand to a far country, and that it would take him years to go there and to return. He had sent many of his employees on this journey, but none had come back. They had all disappeared or perished. He wanted him to go to a chief in a distant land and get his daughter. He could gather up all the hundreds of horses on the range, and choose the one he thought best for the journey. The lad went out on the range, and whistled or called to the horses. They all came to him, forming a circle around him. After looking them over, he selected a small gray³ horse with long hair. He put a halter on him,

¹ This lad is sometimes called "Jack," sometimes "Horse-Racer," and sometimes "Loser" or "Gambler."

² The narrator had forgotten the particulars about this woman.

³ The color of the horse is not certain.

and led him to his master's stable. The master went to look at the horse; and when he saw that the lad had brought in an undersized and miserable-looking colt, he told him he would never be able to accomplish the journey. The lad said it was his choice; and his master answered, "Do as you like." On the following morning the youth led the horse out with only a piece of blanket on its back and a piece of rope for a bridle. The horse had told him to do so. When he was out of sight, the horse changed into a large and noble-looking steed, with fine saddle and bridle ornamented with beautiful trappings. The horse said, "Use only a willow switch on me, and whip me lightly but twice, once on each side." Now they bounded off, going faster than the wind, the horse lighting on the ground only here and there. They rode at a height of a little above the tops of the tallest trees. Small lakes they covered at one bound. Early on the second day they were within sight of the chief's house. The horse told the lad how he would dance and show off, and advised him what to do. As they approached the house, the horse pranced around, and the chief's daughter came out and stood at the door among the soldiers watching. The chief also came out. When the lad came up, he was asked where he had come from. He said he had travelled a long ways from a distant country, and was going to another country beyond, where he now was to engage in horse-racing. The chief said he had never seen such a good horse, and that his daughter wished to ride it. The youth dismounted and let the girl ride. When she had returned, he mounted again, and said to her that the horse danced very prettily with two riders, and still better with three. The chief mounted behind the lad, and the horse danced very prettily. The girl, who wished to try how it felt, asked to be taken next. The horse danced very nicely, and when a little ways off it began to describe circles. They returned, and the chief also mounted behind. The lad said the girl must be tied to him, so that she would not fall off, as the horse would now perform his best steps. When they were some distance from the house, the horse reared and threw the chief. Then it rushed forward, and was soon out of sight. The chief's men mounted and went out in search of the couple, but they could not find which way the lad had gone. On the second day at noon the boy returned to his master's house. When they came near the stable, the horse changed to its former appearance of a small shaggy colt. The boy led it into the stable and took the woman to the house. The master was delighted with the woman, and surprised at the speedy, successful journey. The woman, however, refused to marry unless she had two wishes fulfilled. She wanted to have her work-bag,¹ and her favorite black horse which had strayed away three² years before and was lost. In her work-bag were her

¹ Some say work-bag and toilet-bag.

² Time uncertain.

needles and thread, her scissors, her comb, and her looking-glass. The master asked the boy to help him, and on the following morning the youth started.

When he reached the vicinity of the chief's house, he disguised himself and his horse. Before the soldiers at the gate, horse and rider appeared tired and poor. The chief came out and asked him if he had met any one on the trail. He said, "Yes, a long ways off I met a girl alone near the trail, who was crying for her work-bag." The chief offered him a reward if he would recover her and bring her back. The lad said that she would not believe him, and would not accompany him because he did not bring her bag. The chief gave him the bag, which he strapped to the saddle, and soon disappeared out of sight. On his arrival home, he delivered the bag to the woman.

On the following morning he started out to look for the black horse. He reached a lake at the foot of a rough mountain. Here the horse told the lad to hide and wait. The black horse had joined a band of wild horses, that ran in a very rough and distant part of the country. The boy's horse promised to separate him from the herd and to make him swim the lake. When he came out, the lad must rope him.¹ The horse did as he had said, and the lad roped the wild horse. On the following day he arrived home, leading the black horse, which he gave to the woman. Now she married his master, and the latter was happy.

The boy's master gave him the horse and a large sum of money. Now the lad returned to his own country. When he was near home, the horse changed to the form of a shaggy colt. The people who had won everything from the lad welcomed him, and asked him if he wished to race. He said he would. His parents watched from a hill. He raced with the people,² and won back his parents, brothers and sisters, stock, ranch, and in addition almost all the property of the people, who lost many horses and much goods.

*(Another Version.)*³

This story is told in the same way as the preceding one, with the following differences and additions. The tale opens thus:—

A lad who was very fond of horse-racing and gambling lost all his horses, clothes, and all he had. As a last chance of winning back

¹ Some say Jack's horse fought with the black horse and conquered him.

² Some tell this part of the story at considerable length, but the narrator had forgotten the details.

³ Called by the narrator "The Boy who raced Horses," "The Boy who lost All," and "The Poor Boy and his Colt [or Pony]." Compare several incidents in this story with Shoshone (Robert H. Lowie, "The Northern Shoshone," *Anthropological Papers of the American Museum of Natural History*, vol. ii, pp. 295-297).

what he had lost, he staked his parents and brothers and sisters, and lost them also. He was so ashamed that he walked away naked, not knowing where he was going.

Almost famished, he reached the dwelling of an old woman, who adopted him and called him her grandson. He lived with her. He still felt disconsolate, and in his travels one day wandered farther than usual. After crossing a mountain, he saw a shaggy colt in the valley beyond, and went up to it.¹ The colt spoke to him kindly, and said he might put a halter on him and ride him. He said, "Try me in a race, but you must never whip me more than twice, once on each side." Four days the lad raced the colt, and each day he ran faster. At last he ran like the swiftest wind, and the noise of his running was like an approaching storm. He grew larger and stronger as he ran. At the end of each race he became small again. Then the colt invited him to go travelling. They came to the house of a chief, who wanted to hire a man and horse to perform a difficult errand, for which he would pay much money; but he did not think the horse the lad rode could endure the journey. It was too small and weak-looking. The lad promised to undertake the task.

From here the story continues in the same way as the preceding one, up to the time when the lad goes to bring in the wild black horse.

The colt told him he would go after the black horse himself; for the latter ran in a very rough and distant part of the mountains, and was very strong and fierce. The colt drove the black horse to where the boy was. It was a running fight, the colt constantly catching up and biting the other. When they reached the place where the lad was, the black horse was nearly exhausted. The colt threw him to the ground and held him down, while the boy put his halter on the conquered horse. The colt had told him to do so. . . .

After the lad had been paid by the chief, he rode off to another place, where a chief lived who had a ² daughter. He carried with him the gold he had received. This chief had several race-horses, which were the best in the whole country. The lad rode up, and challenged the chief to race with him. The chief laughed at the poor-looking colt the boy rode. He bet one horse against the boy's gold, and rode one of his poorest horses. The boy won. The chief bet another horse against the horse he had lost and the boy's gold, but lost again. Thus the chief lost all his horses except one. This was his best horse. He bet his daughter against all the horses the lad had won and against the gold, and lost as before. Thus the boy left there with a wife, many good race-horses, and plenty of money. When he reached his own

¹ Some say the colt was staked there.

² Some say two or more daughters.

country, he was met by the people who had formerly beaten him in horse-racing. They saw that he had much wealth, which they thought they would easily win. They asked him to race with them, and he readily assented. All the people assembled to witness the race. The people saw that he had chosen the colt to race with, instead of his good-looking horses. They thought they would easily beat him, and ran one of their poorer race-horses. They bet heavily. The race was to be around a mountain. They started; and as long as the racers were in sight, the colt was far behind. The people laughed, thinking they had already won. When the racers were about to disappear behind the mountain, the colt told the boy to lay on the switch on his left side. He did so, and the colt caught up with the other horse. He had changed into a large and magnificent horse. He told the boy to lay on the switch on the right side. Then the colt bounded to far beyond the opposing horse, and reached the other corner of the mountain. Here he changed back to a small colt. The people were surprised when they saw the colt come into view first. He reached the goal first and won the race. Then the people ran their best horses, and bet very heavily, but the boy always won. Thus he recovered all the goods and horses he had formerly lost, and set free his parents, brothers, and sisters. Besides, he won nearly everything the people had, and they were reduced to poverty. Thus he became a wealthy chief. Then the colt told him to take him to the place where he had first found him, and turn him loose there. The boy obeyed, but felt very sorry at parting with his good friend.

13. STORY OF THE RACE WITH THE TURTLES; OR, THE TURTLES AND ANTELOPE.¹

This story was told by two men exactly as related of the Turtles and the Runner.² One informant said the Runner was Antelope, and the other said he had heard more often that the Runner was Coyote. Some people add a few boastful remarks made by Coyote to Turtle.

14. STORY OF HAND-HAMMER, WOOD-CHISEL, BOIL, AND SPITTLE.³

Stone Hand-Hammer, Antler Wood-Chisel, Boil (*tsūmtsum*), and Spittle were friends, and all lived together. One day they all went together to gather wood. Hand-Hammer and Chisel chopped the tree. Chisel was pinched in the wood and killed. The other three took packs of wood on their backs and started for home. Hand-Hammer lost his balance, passing along the steep side-hill, rolled down

¹ See Oskar Dähnhardt, *Natursagen*, vol. iv, pp. 47-97.—F. B.

² *Mythology of the Thompson Indians* (Publications of the Jesup North Pacific Expedition, vol. viii), p. 395.

³ Some say mucus of the nose instead of spittle.—J. T.
See Bolte and Polívka, vol. i, p. 135.—F. B.

into the river, and was drowned. A dry needle of the yellow pine blew down, and the point struck Boil in the eye, bursting him. Spittle went on, and, in passing over a piece of dry ground, dried up. Thus all four perished.

(Another Version.)

This story is the same as the preceding one, with the following variations: —

The four people reached a large dry tree lying on the ground. Wood-Chisel made a small hole in it and inserted himself. Then Hand-Hammer jumped on top of him, hit him on the head, and drove him in. They had been accustomed to this act when gathering wood; but the wood always split, and Wood-Chisel got free. This time, however, the trunk of the tree would not split, and only splinters came off. After driving Chisel in as far as he could, Hand-Hammer found that the tree would not split, and that Chisel was held fast. He tried hard to relieve him, but did not succeed. He was hot with his exertions, and went to the river to drink. When he stooped down to the water, he rolled over and disappeared in the river. Boil and Spittle said, "We have to do the best we can. Our friends Chisel and Hammer are dead, — one squeezed to death, and the other drowned." They gathered up what splinters and chips they could find and started for home. Now a very strong Chinook wind started to blow, and dried up Spittle on the road. Presently a dry yellow pine-needle came along borne by the high wind, which struck Boil and pierced him, so that the pus ran out, and he also disappeared. Thus all the people of the house died on one day, and their house stood empty.

15. COYOTE AND FOX.¹

Coyote and Fox were companions. Coyote thought himself smarter than Fox. Fox was eating cheese when Coyote came along. Coyote asked him where he got it. Fox said, "Ask me that after you have eaten it." Coyote and Fox ate the cheese; and when they had finished, Coyote asked Fox again. Fox told him that he had stolen it from a white man's store, which he had entered through a hole. Coyote proposed that they go to get some more. They went to the hole, through which Fox passed easily, but Coyote could hardly pass through. Inside they found a large cheese, which Fox invited Coyote to eat. He said, "I eat all I can here, and then pass out through the hole carrying some more." When Coyote had about eaten his fill, Fox knocked

¹ Or story of Fox tricking Coyote. The narrator stated that there are a number of incidents of the Coyote and Fox myth in which Fox gets the best of Coyote, but most of them he had forgotten.—J. T.

L. Sudre, *Les sources du Roman de Renart*, pp. 240 *et seq.*—F. B.

over a tin can, and then ran out through the hole. Coyote ran after him, but his stomach was so full that he stuck in the hole. The store-keeper ran in and beat Coyote, who finally escaped after tearing the skin off his sides.

Fox¹ was travelling, and saw a wagon full of fish driven by two men. He threw himself on the ground, stiffened out, and pretended to be dead. The drivers saw him lying near the road. They said, "There is a dead fox with a fine skin worth much money." One of them jumped off, picked up the carcass, and threw it into the wagon among the fish, saying, "We will skin him when we get home." Fox threw out fish here and there along the road while the backs of the drivers were turned toward him, and then jumped off noiselessly. He gathered the fish up, and was eating them when Coyote came along. Coyote asked Fox how he had obtained so many fish; and Fox said, "Ask me that after we have finished our meal." When they had finished, Coyote asked again, and Fox said, "It is a very simple matter to catch fish like these. You must choose a cold clear night for fishing, make a hole in the ice, and put your tail down in the water. After keeping still for a considerable time, the fish will take hold of your tail, and then you can haul them out, many at a time." The first cold night Coyote followed these directions. After waiting a considerable time, he thought there ought to be many fish on his tail. Then he thought, "I will wait a little longer, so I am sure to catch plenty." Coyote tried to pull his tail out; but it was frozen tight in the ice, and he could not get away. Fox came along, and laughed at his plight. He said, "How smart you must be to get caught in that way! You cannot even catch fish the way I do. Don't you know there are so many fish on your tail that they hold you down?" Coyote strained again to pull his tail out, but without avail. At last Fox liberated him.

16. LŪI² AND THE FLOOD.

There was a chief called Lŭi who lived in the country somewhere. He alone knew how to make canoes; and therefore some people think he was Kwonékwa, and lived at Lytton. The inhabitants of the country were bad, and therefore God sent a flood to drown them. Lŭi made a large canoe, and all the good people embarked with him in it. There were very many. They drifted about for many days, and could see no land. They were tired and hungry, and anxious to see land. Lŭi sent out Swallow and his brother Martin to see if they could

¹ Dähnhardt, *Natursagen*, vol. iv, p. 225.—F. B.

² Compare *Mythology of the Thompson Indians* (Publications of the Jesup North Pacific Expedition, vol. viii), pp. 333 and 400; also preceding story; Lillooet (this *Journal*, vol. xxv, p. 342). This story is of biblical origin. Lŭi is probably a corruption of Noah, changed a little to conform to the French Louis, a name familiar to the Indians.

find and bring back any land. They returned without finding any. Then he sent out Raven and Crow, and they did not come back. They staid away, feeding on the putrid corpses of the drowned people. For this reason Lūi transformed them into birds of a black color; before that, they were white-skinned people, like Lūi himself. One night the canoe grounded on the top of a mountain. The people went ashore; and gradually, as the flood receded and the earth dried up, they left the mountains and spread throughout the valleys of the country, settling here and there. Lūi himself, and his family, are supposed to have settled at Lytton. From these survivors of the flood all the people sprang.

SPENCES BRIDGE, B.C.